

## Covenants—God's Great Kingdom Builder

### COVENANTS—GOD'S GREAT KINGDOM BUILDER

PART ONE (Righteousness; Covenants, unconditional & conditional; Jacobic Covenant; Fulfill; New Covenant)

PART TWO (Unconditional Covenants; Conditional Covenants; Greater Rest; Commandments; Sabbath Covenant; Sanctification; Resting Place; High Places; Heritage of Jacob)

PART THREE (Garments; Spiritual Armor; Put on Christ; Heirs to the Kingdom; Zion; Two Spiritual Garments; A Sign of the End Times; Everlasting Covenant)

Prepared by Robert Cackler for presentation to the church during the Saturday evening worship and study sessions held in Palhoça, Brazil on 22 October, 29 October, and 5 November, 2022.

## Covenants—God's Great Kingdom Builder

PART ONE (Righteousness; Covenants, unconditional & conditional; Jacobic Covenant; Fulfill; New Covenant)

1 Today, we will begin a three-part study class about the mission of Jesus Christ, the work of righteousness, and the vital role of covenants in transforming the kingdoms of this world into the kingdom of our Lord (Revelation 11:15). Accordingly, this class is named, "Covenants—God's Great Kingdom Builder." Please ask questions or make comments as we read through this lesson. Also, there are a few review questions at the end of each of the three parts.

2 Let's begin by reading God's promises to the righteous as recorded in Isaiah, Chapter 51:

*1 Hearken unto me, ye that follow after righteousness; ye that seek the Lord, look unto the rock from whence ye were hewn, and to the hole of the pit from whence ye are digged.*

*2 Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him.*

*3 For the Lord shall comfort Zion; he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody.*

*4 Hearken unto me, my people; and give ear unto me, O my nation; for a law shall proceed from me, and I will make my judgment to rest for a light of the people.*

*5 My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon me, and on mine arm shall they trust.*

*6 Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but my salvation shall be forever, and my righteousness shall not be abolished.*

*7 Hearken unto me, ye that know righteousness, the people in whose heart I have written my law; fear ye not the reproach of men, neither be ye afraid of their revilings.*

*8 For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation.*

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3 In latter day revelation and in The Sealed Book, we learn that God's work and glory is to bring to pass the immortality and eternal life of man (DC 22:23b / Moses 1:39; The Sealed Book of Moses 17:23). The Father does this through covenants such as stated in Matthew:

*Matthew 26:24 IV / 26:28, For this is in remembrance of my blood of the new testament [or New Covenant], which is shed for many as shall believe on my name, for the remission of their sins.*

4 God uses covenants to recover his people:

*DC 39:3e / 39:11, Thou shalt preach the fullness of my gospel which I have sent forth in these last days; the covenant which I have sent forth to recover my people, which are of the house of Israel.*

*The Sealed Book of Moses 17:23, I will raise up another like unto thee; and they [God's words] will again be within reach of the children of men by these things that you record now — so that these words of mine may find all those who believe in my everlasting gospel, that this knowledge which will be revealed by this man whom I will raise up in the last days, like you, will gather again those who belong to me, for they are my elect to support this my work and restore the heritage of my people in the final part of the fullness of times.*

5 A covenant is an agreement. It is established on a promise. But, a covenant is more than a promise made; it is a promise kept. It is the basis of a committed and enduring relationship with our Lord, Savior and Redeemer, Jesus Christ.

6 The strength of a covenant is commitment. The power of a divine covenant is the love and light of Christ. The end result of a covenant is the kingdom of God and eternal life. People today are witnesses to the work of the kingdom of God as it prepares to fill the whole earth in power, in majesty, and in glory.

7 Covenants demand a change in heart:

*Mosiah 3:8-9 / 5:7, And now, because of the covenant which ye have made, ye shall be called the children of Christ, his sons, and his daughters: For behold, this day he hath spiritually begotten you; for ye say that your hearts are changed through faith on his name; therefore, ye are born of him, and have become his sons and his daughters.*

8 Covenants provide the environment for the power of God to recover his people and build up the kingdom of God. Covenants define a people—a people who are on a journey to the kingdom of God. Our covenant with Christ is our travel document for that journey. It is our passport to enter that kingdom.

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9 Covenants come in two types—unconditional and conditional. One unconditional covenant is the covenant that God made to Jacob, which is yet to be fulfilled:

*Genesis 28:13-14, And, behold, the Lord stood above it [the ladder that reached to heaven], and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed.*

10 The Jacobic Covenant is also recorded in the Book of Mormon:

*3Nephi 2:107-109 / 5:24-26, And as surely as the Lord liveth will he gather in from the four quarters of the earth, all the remnant of the seed of Jacob, who are scattered abroad upon all the face of the earth; And as he hath covenanted with all the house of Jacob, even so shall the covenant wherewith he hath covenanted with the house of Jacob, be fulfilled in his own due time, unto the restoring all the house of Jacob unto the knowledge of the covenant that he hath covenanted with them; And then shall they know their Redeemer, who is Jesus Christ, the Son of God; and then shall they be gathered in from the four quarters of the earth, unto their own lands, from whence they have been dispersed: yea, as the Lord liveth, so shall it be. Amen.*

*3Nephi 9:57-58 / 21:24, And it shall come to pass that I will establish my people, O house of Israel. And behold, this people will I establish in this land, unto the fulfilling of the covenant which I made with your father Jacob; and it shall be a new Jerusalem.*

*Ether 6:8 / 13:8, Wherefore the remnant of the house of Joseph shall be built up upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, like unto the Jerusalem of old; and they shall no more be confounded, until the end come, when the earth shall pass away.*

11 The fulfillment of this covenant is not dependent upon conditions that must be met, it is unconditional. It will occur because of the promise of God. A sign that the covenant exists is the scattering and gathering of the house of Israel (3Nephi 9:86-87 / 21:1-2). The promises of this covenant that God made to Abraham are confirmed to Jacob. These include the promise of the gathering of the house of Israel, the promise of restored knowledge, and the promise of the New Jerusalem.

12 To understand how covenants relate to other covenants, it is imperative to understand the meaning of the word "fulfill". In Matthew it is said that Christ came not to destroy or abolish the law but to fulfill it.

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*Matthew 5:19-20 IV / 5:17, Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, heaven and earth must pass away, but one jot or one tittle shall in no wise pass from the law, until all be fulfilled.*

13 Brother Fred Pement explains that the word “fulfill” does not mean to abandon, cancel, destroy, forget, give up, halt, ignore, refuse, or stop. It means to implement, keep, meet, obey, observe, perfect, perform, carry out, or comply with. Moreover, the Bible defines the term “fulfill” with four words: reveal, magnify, confirm, and establish.

*Deuteronomy 29:29, The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law.*

*Isaiah 42:21-22, Thou art a people, seeing many things, but thou observest not; opening the ears to hear, but thou hearest not. The Lord is not well pleased with such a people, but for his righteousness' sake he will magnify the law and make it honorable.*

*Deuteronomy 27:26, Cursed be he that confirmeth not all the words of this law to do them; and all the people shall say, Amen.*

*Romans 3:31, Do we then make void the law through faith? God forbid; yea, we establish the law.*

14 When Jesus Christ said that he “*came not to destroy, but to fulfill.*” He meant that His purpose was to fully reveal, magnify, confirm and establish the law of Moses in the new covenant ushered in by the Atonement. All of the ancient ways and words of the prophets will come to pass. They will be fully revealed, magnified, confirmed, and established.

15 Using the proper meaning of fulfill makes the text of Matthew 3 absolutely clear.

*Matthew 3:43 IV / 3:15, And Jesus, answering, said unto him, Suffer me to be baptized of thee, for thus it becometh us to fulfill all righteousness. Then he suffered him.*

Righteousness was not abolished by Jesus' baptism, rather it was to be fully revealed, magnified, confirmed and established.

16 Now consider a conditional covenant. The New Covenant initiated by the Atonement of Jesus Christ fulfilled the Old Covenant under Moses (Hebrews 8:7-13). The New Covenant of Christ fulfilled, or in other words, fully revealed, magnified, confirmed, and established the Old Covenant. The Old Covenant was not abolished by Christ, but fulfilled—fully revealed, magnified, confirmed, and established. The scriptures make clear that the Old Covenant pointed to Christ:

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*2Nephi 11:45-47 / 25:24-25, And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled; for, for this end was the law given; Wherefore, the law hath become dead unto us, and we are made alive in Christ, because of our faith; Yet we keep the law because of the commandments;*

*Mosiah 8:5 / 13:28, And moreover, I say unto you, that salvation doth not come by the law alone; and were it not for the atonement which God himself shall make for the sins and iniquities of his people, that they must unavoidably perish, notwithstanding the law of Moses.*

*Alma 14:76-77 / 25:16, Now they did not suppose that salvation came by the Law of Moses; but the Law of Moses did serve to strengthen their faith in Christ; And thus they did retain a hope through faith, unto eternal salvation, relying upon the spirit of prophecy, which spake of those things to come.*

*Alma 16:215 / 34:14-15, And behold, this is the whole meaning of the law; every whit pointing to that great and last sacrifice; and that great and last sacrifice will be the Son of God; yea, infinite and eternal; and thus he shall bring salvation to all those who shall believe on his name;*

*3Nephi 4:47 / 9:17, And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name, for behold, by me redemption cometh, and in me is the Law of Moses fulfilled.*

### 17 Jesus Christ ushered in a New Covenant:

*Matthew 26:22-24 IV / 26-28, And as they were eating, Jesus took bread and brake it, and blessed it, and gave to his disciples, and said, Take, eat; this is in remembrance of my body which I give a ransom for you. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. For this is in remembrance of my blood of the new testament [or new covenant], which is shed for as many as shall believe on my name, for the remission of their sins.*

18 This new covenant is conditional because one must believe on the name of Jesus Christ for the covenant to be in effect. This covenant was initiated by Jesus' baptism of water and Spirit. The sign of this covenant is the presence of the Holy Spirit (Holy Ghost) as received by baptisms and maintained by the Lord's supper. The blessings of this covenant is that all those who believe shall receive remission of sin, receipt of the Holy Spirit, and fellowship with the Father. This covenant required a sacrifice, an infinite and eternal sacrifice—God sacrifices himself through his Son to redeem his people. Those who believe must be baptized and change their lives to follow Jesus and keep the commandments.

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19 The Book of Mormon is also referred to as a new covenant (DC 83:8b / 84:57); this would now include the Sealed Book. This new covenant will continue forever. This is the covenant which will take God's people into the new Jerusalem, Zion.

### PART ONE REVIEW QUESTIONS

Question 1—What are some of the promises that God has made to the righteous?

Question 2—What is a covenant and for what purpose does God use them?

Question 3—What are the two types of covenants and how do they differ?

Question 4—What is the biblical meaning of the word “fulfill”?

Question 5—How was the covenant of the Mosaic law affected by the new covenant of Jesus Christ?

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PART TWO (Unconditional Covenants; Conditional Covenants; Greater Rest; Commandments; Sabbath Covenant; Sanctification; Resting Place; High Places; Heritage of Jacob)

20 Continuing our study of covenants, let's begin today by reviewing the types and purposes of God's covenants. Unconditional covenants provide the promise of the kingdom and prepare the earth for that kingdom, the place of the "greater rest". Conditional covenants prepare God's people for the kingdom so they can possess the "greater rest" (Hebrews 4:8-11).

21 Unconditional covenants are controlled by or subject to the sovereignty of God and thus they are immutable. Conditional covenants are controlled by or subject to the agency of man—his obedience or disobedience, his fickleness as pertaining to the things of God. Man's response to conditional covenants can cause either joy or sorrow in God's heart (Genesis 8:13 IV / 6:6).

22 Why isn't Zion here? Is it because there is not a people who are committed to it and prepared for it? Jesus said in *John 14:15, If ye love me, keep my commandments*. Keeping commandments gains maximum momentum within the support system provided by covenants, especially when done with others within the Body of Christ. Covenants are the path back to God. The path is easier to follow when brothers and sisters in Christ support each other.

23 In the battle for souls, including our own, keeping commandments represents the action of obedience. It is our valor in battle, courage in the face of danger. Remembering covenants represents our bond with God, our sacred honor, our sense of what is morally right. It is our resolve to live and die for what is right and true. It is our commitment, our pledge to follow Jesus. In covenant is found the spiritual power to do the will of God through the residence of the Holy Spirit in our lives. Keeping commandments is what we, as God's children, do. Remembering covenants is why we keep the commandments.

24 Consider another conditional covenant. The fourth of the Ten Commandments is to remember the Sabbath to keep it holy. It is the only commandment that is also a covenant. It was instituted at creation, made a part of the Old Covenant under Moses, and continued in the New Covenant under Jesus. Yet, it is difficult to do on our own. It needs a comprehensive support system in place in order to be successful. To become a people fit for the kingdom, keeping the Sabbath holy needs to be a way of life for each person, each family, each congregation, and for the Body of Christ as a whole.

25 Observing the Sabbath as a people brings many blessings. Faithfully observing the Sabbath releases one from captivity by Babylon. Obedience



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results in becoming God's chosen people who are ready and prepared for the end times, the recovered part of the House of Israel. Think of the scripture reading from Isaiah, *Hearken unto me, ye that follow after righteousness; ye that seek the Lord...*, as an invitation to receive the blessings that God has for his people.

26 The Sabbath Covenant is a demonstration to God that we love him and love our fellow man. Inherent in the covenant is respect for God and respect for the dignity of others. It emphasizes obedience to God and good works (doing well as Jesus said) for others. It enables the people to be successful in the New Covenant in the journey to eternal life. If we are hesitant, resentful, or disinterested in Sabbath observance, or the keeping of any of the other commandments, are we serious about helping God bring forth Zion? Grateful obedience provides the traction to accomplish the work of kingdom building.

27 Our time and our lives are not our own. They are borrowed from Jesus Christ who gives us life. We were purchased by him by his atonement for our sins by his death and resurrection. We are accountable for how we use our time and spend our lives. The only way we can try to repay him and to honor him is by loving him and doing his will. The world profanes the commandments including the keeping of the Sabbath. God's people honor him by keeping his commandments. We cannot serve two masters.

28 Sabbath observance comes with the immediate promise of the knowledge of sanctification:

*Exodus 31:12-13, And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.*

That sanctification comes through the continued presence and ministry of the Holy Spirit in our lives. It is promised to be present in the obedient person's life as stated in the prayers for the emblems in the sacrament of the Lord's Supper.

29 God is our resting place. The Sabbath is a perpetual covenant for all generations to prepare for the greater rest God provides for his people (Exodus 31:16-17). Have we forgotten our resting place? This scripture was written to a people who lived a long time ago but it also speaks to us today:

*Jeremiah 50:4-6, In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people have been lost sheep; their shepherds have caused*

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*them to go astray, they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their resting place.*

30 Will we dwell in quiet resting places as described by the Prophet Isaiah?

*Isaiah 32:17-18 And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.*

31 The Sabbath is a true fast—a fast from doing one's own pleasure and instead worshipping God and doing good works for others:

*Isaiah 58:6-7, Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?*

A modern translation:

*Isaiah 58:6-7 NLT, No, this is the kind of fasting I want: Free those who are wrongly imprisoned; lighten the burden of those who work for you. Let the oppressed go free, and remove the chains that bind people. Share your food with the hungry, and give shelter to the homeless. Give clothes to those who need them, and do not hide from relatives who need your help.*

32 The blessings of doing good works for others and refraining from one's own pleasure are also stated in Isaiah:

*Isaiah 58:8-9, Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity.*

A modern translation:

*Isaiah 58:8-9 NLT, Then your salvation will come like the dawn, and your wounds will quickly heal. Your godliness will lead you forward, and the glory of the LORD will protect you from behind. Then when you call, the LORD will answer. "Yes, I am here," he will quickly reply. "Remove the heavy yoke of oppression. Stop pointing your finger and spreading vicious rumors!*

33 Continued blessings:

*Isaiah 58:10-12, And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday; And the Lord shall guide thee continually,*

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*and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in.*

34 The Sabbath encourages good deeds. There is an immediate blessing from "doing well" to others as expressed in the following modern translation:

*Isaiah 58:10-12 NLT, Feed the hungry, and help those in trouble. Then your light will shine out from the darkness, and the darkness around you will be as bright as noon. The LORD will guide you continually, giving you water when you are dry and restoring your strength. You will be like a well-watered garden, like an ever-flowing spring. Some of you will rebuild the deserted ruins of your cities. Then you will be known as a rebuilders of walls and a restorer of homes.*

35 Sabbath observers will find safety and will receive the blessings of the Jacobic covenant:

*Isaiah 58:13-14, If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.*

A modern translation:

*Isaiah 58:13-14 NLT, Keep the Sabbath day holy. Don't pursue your own interests on that day, but enjoy the Sabbath and speak of it with delight as the LORD's holy day. Honor the Sabbath in everything you do on that day, and don't follow your own desires or talk idly. Then the LORD will be your delight. I will give you great honor and satisfy you with the inheritance I promised to your ancestor Jacob. I, the LORD, have spoken!*

36 The "high places" represent places of safety, places out of the reach of danger, and the ability to rise above obstacles—it is the rock of Christ:

*Helaman 2:74-75 / 5:12, And now my sons, remember, remember that it is upon the rock of our Redeemer, who is Christ, the Son of God, that ye must build your foundation, that when the devil shall send forth his mighty winds; yea, his shafts in the whirlwind; Yea, when all his hail and his mighty storm shall beat upon you, it shall have no power over you, to drag you down to the gulf of misery and endless wo, because of the rock upon which ye are built, which is a sure foundation, a foundation whereon if men build, they can not fall.*

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37 Let's look further into the "heritage of Jacob." Heritage may be defined as "something reserved for someone by birth". This birthright is given to all who are Christ's:

*Galatians 3:26-29, For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's then are ye Abraham's seed, and heirs according to the promise.*

38 To be fed with the heritage of Jacob means to be nourished with the blessings given to Jacob and promised to his descendants as extended to those of the New Covenant. And those blessings take place immediately as a person enters into that covenant. To be fed implies an intimate relationship with God, like a mother nursing her child. The blessings promised to Jacob are given through Jesus. Jacob's heritage includes being prospered and protected, freed from bondage, blessings of increase, the inheritance of the promise land, and being molded into God's covenant people.

39 Jesus explains how to enter into this new covenant:

*3Nephi 10:1 / 21:22, But if they will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom I have given this land for their inheritance, and they shall assist my people, the remnant of Jacob.*

40 To be covered by a covenant implies a relationship not only with Christ but with others. A covenant is Christ-centered. It is not self-centered. It is outward-looking to a larger group, the Body of Christ. Entry into the covenant is part of the "milk" of the gospel. The "meat" is living the covenant as a people. The Book of Mormon and also The Sealed Book teach the "meat" of the covenants.

### PART TWO REVIEW QUESTIONS

Question 1—What is the role of unconditional and conditional covenants in regard to the "greater rest" referred to in the scriptures?

Question 2—How is the Sabbath Covenant unique among the commandments and covenants?

Question 3—What is the primary purpose of the Sabbath Covenant?

Question 4—What do the "high places" of the Sabbath Covenant represent?

Question 5—What does it mean to be "fed with the heritage of Jacob?"

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PART THREE (Garments; Spiritual Armor; Put on Christ; Heirs to the Kingdom; Zion; Two Spiritual Garments; A Sign of the End Times; Everlasting Covenant)

41 We will begin the final part of this introduction to covenants, by talking about garments. Physical garments are items of clothing which cover our nakedness. Garments affect a person's mood and feelings. Without appropriate garments, a person feels uncomfortable, self-conscious or even vulnerable. Now, think of a covenant as a garment. In a similar manner to physical garments, a covenant provides a spiritual garment or covering. A covenant covers our spiritual nakedness. For example, the Atonement covers a believer's sin. When a person is covered by a covenant, they do not feel uncomfortable, self-conscious or vulnerable. Instead, they feel content, secure and at peace:

*Isaiah 26:3-4, Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord JEHOVAH is everlasting strength.*

42 God's people are admonished to wear spiritual armor by putting on Christ:

*Romans 13:14, Love worketh no ill to his neighbor; therefore love is the fulfilling of the law. And that, knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to gratify the lusts thereof.*

43 Participants in the covenants of God are heirs to the kingdom. Referring again to Galatians:

*Galatians 3:26-29, For ye are all the children of God by faith in Jesus Christ. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye are Christ's then are ye Abraham's seed, and heirs according to the promise.*

44 Zion is admonished to put on "thy beautiful garments":

*Isaiah 52:1-2, Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion.*

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45 This scripture is also found in 2Nephi 5:112-114 / 8:24, in the words of Jesus in 3Nephi 9:74-75 / 20:36, and, Moroni closes the Book of Mormon with a reference to "thy beautiful garments":

*Moroni 10:28 / 10:31, And awake, and arise from the dust, O Jerusalem; yea, and put on thy beautiful garments, O daughter of Zion, and strengthen thy stakes, and enlarge thy borders for ever, that thou mayest no more be confounded, that the covenants of the eternal Father which he hath made unto thee, O house of Israel, may be fulfilled.*

46 People tend to have an abundance of physical garments. But, spiritually speaking, a person receives only two garments: one garment we are given and the other garment we choose. Our first spiritual garment, the one we are given, was the "freely given, unmerited favor and love of God" or in one word, grace. Think of it as a white robe. It covered our spiritual nakedness because we were innocent in God's eyes, not being held accountable for the sinful things we may have done. For some people it is the only garment they will have or need in order to be raised in the resurrection of the just—the first resurrection. It covers young children who die and those who die without law (Moroni 8:25-26 / 8:22; DC 45:10a / 45:54).

47 However, for most of us who are raised in a Christian home where we have heard the gospel, the first garment is temporary and begins to wear thin at the age of accountability. Imagine that our clean white robes have now become stained and dirty. We have the need for new clean garments. The grace of God does not wear thin, but it will not penetrate or override the agency of man. Therefore, if we do not invite Christ into our hearts and make a covenant with him, we cannot be covered by the spiritual garment available by the Atonement. And, the first garment can no longer cover our spiritual nakedness. After the age of accountability, a person needs to ask God for a new spiritual garment by putting on Christ. The way to ask is through faith, repentance, and baptisms.

48 Entering into a covenant relationship with Christ, by witnessing to God through baptism for re-birth, allows us to obtain a new clean spiritual garment and everlasting life. So, we are spiritually naked at birth and naked again at the age of accountability. The shedding of the blood of Christ covers each situation. It provides a garment at birth, but after the age of accountability it is only through belief in Jesus Christ that we can obtain a new clean garment. The most important decision of one's life is the decision to put on Jesus Christ, the garment we choose; the garment of the New Covenant.

49 Romans, Chapter 5 describes what happens beginning at the age of accountability when all people, who live outside of a covenant relationship with Jesus, experience the effects of sin and separation from God. God's grace is always available, but it will not cover our sin without us making a new covenant:

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*Romans 5:18-21, Therefore, as by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one, shall many be made righteous. Moreover the law entered, that the offense might abound. [The law exposes sin.] But where sin abounded, grace did much more abound; That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

50 Put away the old, put on the new. Imagine taking off our old dirty robe and putting on a new clean one.

*Colossians 3:9-10, Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new man, which is renewed in knowledge after the image of him that created him.*

51 Be clothed with a robe of righteousness:

*2Nephi 6:34-35 / 9:14, Wherefore, we shall have a perfect knowledge of all our guilt, and our uncleanness, and our nakedness; And the righteous shall have a perfect knowledge of their enjoyment, and their righteousness, being clothed with purity, yea, even with the robe of righteousness.*

52 Be clothed spiritually first, then God will clothe us physically:

*3Nephi 6:6-12 / 13:28-34, And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; And yet I say unto you, that even Solomon, in all his glory, was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, even so will he clothe you, if ye are not of little faith. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself.*

53 A covenant is an enduring relationship with someone or something. Christians make that relationship with Jesus Christ, not the world.

*2Nephi 12:78 / 30:2, For the Lord covenanteth with none, save it be with them that repent and believe in his Son, who is the Holy One of Israel.*

54 Remember the greatness of Jesus Christ:

*2Nephi 6:74-82 / 9:39-41, Remember, to be carnally minded, is death, and to be spiritually minded, is life eternal. O, my beloved brethren, give ear to my words. Remember the greatness of the Holy One of Israel. Do*

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*not say that I have spoken hard things against you; for if ye do, ye will revile against the truth: for I have spoken the words of your Maker. I know that the words of truth are hard against all uncleanness; but the righteous fear them not, for they love the truth, and are not shaken. O then, my beloved brethren, come unto the Lord, the Holy One. Remember that his paths are righteousness. Behold, the way for man is narrow, but it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel: and he employeth no servant there: And there is none other way, save it be by the gate, for he can not be deceived; for the Lord God is his name.*

55 Moroni's speaks to the church:

*Moroni 7:3-4 / 7:3-5, Wherefore I would speak unto you that are of the church, that are the peaceable followers of Christ, and that have obtained a sufficient hope, by which ye can enter into the rest of the Lord, from this time henceforth, until ye shall rest with him in heaven. And now my brethren, I judge these things of you because of your peaceable walk with the children of men; for I remember the word of God, which saith, By their works ye shall know them; for if their works be good, then they are good also.*

56 Covenants need to change our lives. Or, perhaps better said, we need to change our lives to conform to the covenants in order to walk with Christ. The motivating force of covenants is not fear, it is love—love so strong that we hunger and thirst after it with all our might, mind, and strength. We yearn for Jesus Christ to live within us and to be truly born of him, to be ready when he calls us to the work of the kingdom.

57 Nephi writes:

*2Nephi 7:41-44 / 10:24-25 Wherefore, my beloved brethren, reconcile yourselves to the will of God, and not to the will of the devil and the flesh; And remember after ye are reconciled unto God, that it is only in and through the grace of God that ye are saved. Wherefore, may God raise you from death, by the power of the resurrection, and also from everlasting death, by the power of the atonement, That ye may be received into the eternal kingdom of God, that ye may praise him through grace divine. Amen.*

58 This study began by reading Isaiah 51:1-8. Let's now read more passages from Isaiah:

*Isaiah 51:9, Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old.*

That strength is found in the covenants that the Lord has made with his people—those men and women who choose to be his covenant children and laborers for Zion:



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*Isaiah 52:1, Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city.*

59 The advent of The Sealed Book is a sign to God's people that the work of the restoration of all things is rapidly coming to fruition. This is the final part of the fulness of times. Christ's great work is being fulfilled before our eyes:

*Ephesians 1:9-10, Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.*

60 Moroni leaves with us this great prophecy in The Sealed Book:

*Words of Moroni 6, In those days the Lord will stretch out his hand a second time in order to reclaim his people, who are of the house of Israel, and to do a marvelous work among them for the purpose of remembering the covenants which he made with the sons of men, and to fulfill the promises made to Nephi concerning the descendants of Lehi, his father, in order to recover the remnants of his seed and so that the words of this book, written by the seed of Nephi, come to the seed of his father in the last days and to the knowledge of the house of Israel.*

61 To conclude this study, let's read the covenant that is dear to the hearts of every believer in the fulness of restored gospel of Jesus Christ—the Everlasting Covenant made to Enoch and Noah. May we all be inspired to diligently seek to fulfill this wonderful covenant and promise of God:

*Genesis 9:17-25 IV, And I will establish my covenant with you, which I made unto Enoch, concerning the remnants of your posterity. And God made a covenant with Noah, and said, This shall be the token of the covenant I make between me and you, and for every living creature with you, for perpetual generations; I will set my bow in the cloud; and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which I have made between me and you, for every living creature of all flesh. And the waters shall no more become a flood to destroy all flesh.*

*And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant, which I made unto thy father Enoch; that, when men should keep all my commandments, Zion should again come on the earth, the city of Enoch which I have caught up unto myself. And this is mine everlasting covenant, that when thy posterity shall embrace the truth, and look upward, then shall Zion look downward, and all the heavens shall shake with gladness, and the earth shall tremble with joy;*

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*And the general assembly of the church of the firstborn shall come down out of heaven, and possess the earth, and shall have place until the end come. And this is mine everlasting covenant, which I made with thy father Enoch. And the bow shall be in the cloud, and I will establish my covenant unto thee, which I have made between me and thee, for every living creature of all flesh that shall be upon the earth. And God said unto Noah, This is the token of the covenant which I have established between me and thee; for all flesh that shall be upon the earth.*

62 May we, as a united people of the Second Invitation, work diligently to fully reveal, magnify, confirm, and establish this sacred and sublime covenant. Now is the time:

*Psalm 102:13, Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time, is come.*

### PART THREE REVIEW QUESTIONS

Question 1—In what ways is the analogy of wearing garments pertinent to the understanding of covenants?

Question 2—What does it mean to be heirs to the kingdom?

Question 3—The study talked about two spiritual garments, one received as a gift and one received by choice. What are we to learn from this?

Question 4—In what way is The Sealed Book a sign to God's people?

Question 5—How is the Everlasting Covenant meaningful to you?

AMEN